# The Bombay Guardian.

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## WEEKLY REVIEW.

—We beg to bring to the notice of Government the necessity for some provision on behalf of female European vagrants. The vagrant law is as applicable to them as to men, but there is no provision made in Bombay for the reception, care and employment of females. There are females, Europeans and Eurasians, knocking about the bazaars, drunk whenever they can get drink, who should be taken up, kept from drink, made to work, and thus reclaimed from a life of frightful wretchedness.

—It seems that it is principally a weakness for 'the god Vithoba' that has had the effect of drawing the Maharajah Scindia from Gwalior to this Presidency. To the Vithoba at Akulkote he presented a diamond necklace and other valuables worth 1¼ lakhs; to the Punderpoor deities he gave ¼ lakh; and to 8,000 Brahmins he gave sweetmeats and a rupee each. He then returned to Poona and sent out invitations to all the ladies and gentlemen to a grand ball, which most of them would doubtless be delighted to accept. So the world wags.

—The Lahore paper says that Government sent an order to suspend the execution of the Mahunt (Sikh gooroo) condemned for murder, but before it was received he had killed himself. 'Unable to bear the indignity of being hanged by a sweeper, he poisoned himself with opium.' The horror which men should have for sin is reserved for caste, in this country. This priest did not hesitate to kill a fellow-man, but the idea of being dismissed from this world by a man of the lowest caste was something more dreadful than death.

—The Persian minister in London denies that there is any famine in Persia; while letters received this week in Bombay say that 2½ lakhs of Mahomedans have died in Yezd and Kerman alone.

—A Lecture on Modern Infidelity was delivered last week by the Rev. Mr. Stothert. The large room of the Free Church Institution was well filled, chiefly by Natives, though not a few Europeans were present. Captain Oldham, R.E., presided, and made some appropriate remarks on the subject of the Lecture. It was an interesting Lecture, and fitted to stimulate inquiry, and correct many of the erroneous ideas generated by one-sided reading.

—We would beg to recommend to our Native friends and to others interested in such inquiries, a Lecture recently published by the Tract and Book Society, entitled "Christianity, how it differs from other Religions," by Dr. Mark Hopkins, President of Williams College, U. S. It is a sad fact that many in this country who have received what Government is pleased to call an education, are all but utterly ignorant of the distinguishing characteristics of Christianity. No man in these days should feel that he can creditably remain ignorant of a religion that has had so much to do with modern culture, and modern history. This Lecture points out how Christianity differs from other religions in its *origin, essence, end, methods, universality,* and in its *Founder.* It is sold at 3 annas a copy at the Tract and Book Depository. European gentlemen would find copies of it suitable for distribution amongst their Native friends. We have marked a portion of this admirable Lecture for insertion in our next issue.

—An announcement was lately made of the return of a baptized Parsee to Zoroastrianism, and missionaries have been favoured with certain lectures based on that statement. We took the liberty of inquiring who this Mr. Dadabhoy Rustomjee was, when and by whom he was baptized, but no answer to these questions has reached us. We have asked a number of Native Christians, but none of them seemed to have any knowledge of this gentleman. The question we now ask is, Is Mr. D. Rustomjee a myth? This seems at present to be the most reasonable [illegible]usion.

—We understand that the son of a well-known and influential Native gentleman of this city was baptized at the Ambrolie Free Church after the morning service on Sunday last.

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Mr. D. N. Sirkar in the *Bengal Christian Herald* calls upon his Native fellow-Christians to undertake some evangelistic work themselves and not leave everything to Foreign Mission Societies. He says:

"Under God's blessing our number has so increased, and our circumstances have, in a pecuniary point of view, so far advanced that we are now in a position, if we feel it to be our duty and have a heart to disseminate the blessings of salvation amongst our unbelieving countrymen which we ourselves have received, to show our Christianity practically without any further talking, by sending out Missionaries selected from amongst ourselves and establishing a Mission without delay in charge of an ordained brother. Does it not reflect some discredit on our Christianity that the Brahmos, whose religion consists of certain negations and a congeries of loose and ever-shifting opinions have been sending out Missionaries, so-called, to different parts of the country, who, by their indefatigable exertions, unflagging zeal, untiring patience and perseverance, have founded and are founding Somajes in large towns, and even in out-lying districts of India? The place whence I write this has a Brahmo Somaj founded by the quondam Head Master of the Government English School, and now kept up by one of the largest zemindars in the District, who himself is a Brahmo. I was not a little surprised to find till lately that it had a preacher paid from the Somaj funds, whose duty it is to itinerate from place to place and preach the tenets of the Brahmo faith of the old school, and reclaim those who are given up to idolatry and superstition. But this is not the only instance of a preacher being paid by them, there are several others in connection with the new as well as the old school of Brahmoism elsewhere. In the face of such facts does it not behove us as the first fruits of Christianity in this land, to be up and doing and to adopt such measures as may tend to scatter broadcast the word of God amongst our perishing countrymen?"

He proposes that

"When a sufficient number of subscribers have beeen secured, a Committee may be formed to frame the necessary details for establishing a Mission in some populous village near a railway station in charge of a preacher or preachers of *well tried character* and qualifications, viz., such as may be called in a special sense to be ambassadors for Christ, and such as may be prepared to live with the bare necessaries of life to be provided by a fund raised for the purpose."

We earnestly hope that this scheme may not lose itself in talk, being sure that the Scriptural promise, 'he that watereth shall himself be watered,' will be verified to the church in Bengal. The proposal is that the Mission shall be undenominational, supported by Christians of all the churches.

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We notice with some interest the following in the *Shanghai Daily News*:

"Our readers will not have forgotton the excitement caused among the Chinese, a few months ago, by the belief that dead bodies were required to support the new church. We hear that a similar tale has been started, now, with regard to the Hongkew bridge. Where in the name of wonder can such ideas originate?"

What specially interests us in this is the fact that since we have been in India we have known half a dozen panics created by the idea that victims were necessary at the inception of every great work. When the G. I. P. Railway was begun, and when the Bhore Ghaut incline was begun, the idea went abroad that a number of human sacrifices were to be offered by Government, in order to secure a blessing on the enterprize. We now learn that the same belief obtains among the population in China; and India and China are half the world.

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An apostle preaching the Gospel among the heathen and establishing churches here and there, will, for a time at least, exercise a certain authority over these churches, and references will need to be made to him from time to time, until a certain degree of maturity has been attained by them. But the vocation of the apostle will naturally call him to go to the regions beyond, that he may plant new churches. In this may be found a partial resemblance to the functions of a bishop of the Church of England, but a closer resemblance to the work of a foreign missionary. There are missionaries in this presidency standing in this relation to churches which they have planted. Our correspondent "Misri" (whose letter will be found in another column) will allow that if we go to the N. T. for the meaning of the word 'bishop' we shall find that Paul, Timothy, and Titus were bishops only as they were elders. Writing to Titus, Paul says: "For this cause left I thee in Crete that thou shouldest——ordain elders in every city: if any be blameless, the husband of one wife, having faithful children, not accused of riot

or unruly. For a bishop must be blameless," &c. Here (as elsewhere) we see that the apostle calls elders bishops. Paul was not bishop of the church of Rome and in his letter to that unvisited church, he makes no mention of any bishop. Our correspondent considers 'the angels' of the seven churches to have been the bishops of those churches. In this case the jurisdiction of the primitive bishop must have been limited to a single church and a single city; *e.g.*, 'to the angel of the church in Thyatira.' A better argument in behalf of the episcopal system of the Church of England, is that the gradual development of the church, after the removal of the apostles, made the desirableness of such a system evident, no express instructions regarding church government in all ages and circumstances, having been given in the inspired writings; and this is the argument which is chiefly relied upon by the advocates of the system.

"Misri" writing to the *Times of India* regarding a proposed "Church Newspaper" says:

"Churchmen are obliged to take in the *Bombay Guardian* in spite of its anti-Church animus, because therein only is there any missionary intelligence."

A good many members of the Church of England take in the *Bombay Guardian*, and we can confidently appeal to them, if this is a faithful description of our paper. The one aim of the *Guardian* is to bring the truths of God's word to bear upon the present time, and in doing this we are sometimes called to point out deficiencies not in one but in all bodies of Christians. For instance, in the article to which our correspondent refers, we point out the bearing of the letters to Thessalonica upon Romanism, and having done so, we mention that there is condemnation for Protestants also. The paragraph which has given offence to Misri, might with as much and as little reason, give offence to members of half a dozen denominations. Our special animus is against exclusivism in religion; and we believe that all who are cordially willing to recognize as their Christian brethren those who, in all denominations, seek to adorn the doctrine of God their Saviour, will be able to get along with us, and occasionally find something in our columns to stimulate their love to the Saviour and to his people, and help them to fight the good fight of faith. And perhaps, on the whole, the 'Church Principles' of such will not be disavowed by the Saviour."

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A little tract on the "Everlastingness of Future Punishment" has been sent us. It conclusively demonstrates by Scripture 'that cannot be broken' the position assumed in its title.

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*Mochungud*, a Marathi romance, by Ramchandra Bhikaji Gunjikar. Mochungud is a hill fort on one of the Western summits of the Sahyadri range, and one of the characters of the book is Shivaji himself. An English romance terminates with the marriage of the hero and heroine, but this begins sometime after their marriage. The husband is a prisoner in the above fort, and the interest of the story turns on the mutual endeavours of husband and wife to recover each other's society. The portraiture of domestic life is on the whole pleasing, and nothing could exceed the devotedness of Gungoobai to her husband. The virtue of wifely fidelity is very strongly exhibited. Towards the close of the book when the husband is supposed to have been killed, the wife prepares for the rite of Suttee and her friends seem to think it the best thing she can do under the circumstances. However her husband is restored to her. There are some well executed portraitures of character and manners, and some descriptions of scenery that are pleasing though dealing only with salient features. The book is well fitted to help those who desire to get well acquainted with Marathi idioms and peculiarities of diction.

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An address, said to have been drawn up by Dr. Newman, presented to Bishop Ullathorne on the celebration of his half-jubilee in the see of Birmingham, shows that Romanism had made some progress in that district, in 25 years. The missions have increased from 66 to 100; the clergy from 79 to 160; nunneries 11 to 26. It is believed that the Ritualists have contributed largely to this progress. A Romish priest having heard a Ritualistic place of worship spoken of as an opposition, replied, 'Not at all, it is a chapel of ease. I have had more converts since that was set up than I ever made myself in all my life.'

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## PAUL IN THESSALONICA. XII.

We have now traced the principal lessons furnished us by the accounts left us of the Thessalonian church by Luke and Paul; any writings carry the evidence of their genuineness with them, these two letters of Paul to the Christians at Thessalonica do. Let any man imagine that these letters were forged in the second century; the first thing would be to get the Christians at Thessalonica to acknowledge them as genuine; for until they should do this, Christians in other parts of the world would of course reject them. But how could the Thessalonian church of that period receive as genuine, epistles written by Paul a century beforehand and never heard of till now? Especially, as the second letter refers to the first and to impressions made by it and to communications received in reply to it. It would be perfectly impossible that the church could receive this first letter except shortly after the departure of the apostle from the city; or that they could receive the second at any period distant from that in which they received the first. Nobody could have written it except one animated by the same spirit that Paul had; and no one animated by such a spirit would for any consideration be guilty of attempting the forgery; and no one having brains at all would think he could pass it off even if made. An ardent admirer of Paul would certainly never have thought of putting into his mouth, in the second century, some of the expressions of these epistles; for instance: "This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them that are asleep." We who are alive; an expression that seems strongly to indicate an expectation that the coming of the Lord would be in his life-time; no one desirous of honouring him would have forged such an expression 100 years later. However difficult it may be to us to suppose that Paul had an ill-grounded expectation of Christ's coming, the expression of it fixes conclusively the date of the epistle to Paul's age. That difficulty is by no means insuperable; we learn that it was the intention of the great Head of the church that his people should always be in an attitude of expectation for his advent, the times and the seasons remaining in his own power. In such a state of expectation the church of the first 4,000 years stood relatively to the first coming of the Messiah. If we bear in mind that the promises of Christ's coming are given not merely as matter of information, but as instruments which we are to use, as the pounds or talents with which we are 'to occupy' till the Lord come, and that there is a connection of some kind between the faith of Christians and his coming ('till the day-star arise in your hearts'), we shall perceive a sufficient reason why the times and the seasons were not clearly revealed, and why the early Thessalonians were bidden to wait for the Son of God from heaven. But the point that we are noticing is this: the expression of such an expectation is not what a forger would put into the mouth of Paul. The fact is one for which we can find a reasonable expectation; but it is not of the sort that an inventor would take pleasure in.

The minute and delicate shades of Paul's character are betrayed in these letters in a way that would have been quite beyond the conception of a mere imitator. We say 'betrayed,' because the exhibition of them was not at all what the writer had in view; they come out incidentally, and as it were unconsciously. Paul had a very deep sense of faithfulness, and his own feeling would lead him to stand by a band of imperilled converts: this was shown repeatedly; in Ephesus and other places his friends had to interfere to hinder him from exposing his life unnecessarily. But he had left the Thessalonian Christians very abruptly, the night following a day on which there had been a great tumult occasioned by the spread of the Gospel; 'the brethren sent away Paul and Silas unto Berea.' Now it is evident that Paul was very much troubled in spirit because of this; he was afraid that his motives would be misunderstood; that he would be thought wanting in faith; that the enemy would get an advantage; that the young converts would be assailed by such suggestions as these: So your great teacher Paul has left you in the lurch as soon as persecution began; after having persuaded you to put your trust in Jesus, he shows you that he has little confidence himself; he must needs save his precious life, no matter what becomes of you. That Paul was in great distress of mind is evident. "When we could no longer forbear, we thought it good to be left at Athens alone, and sent Timotheus to establish you and to comfort you concerning your faith. When I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you and our labour be in vain. Now when Timotheus came and brought good tidings of your faith and charity, and that ye *have good remembrance of us always, desiring greatly to see us*, as we also to see you, we were comforted in all our affliction and distress by your faith: for now we live if ye stand fast in the Lord." Here we see, incidentally, the scrupulousness, considerateness, self-scrutiny, of the apostle; his sincere love to the converts, and his sensitiveness at the thought of any misconception of his motives.

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And it is impossible that any thing should be more unerringly characterized by genuineness.

Timothy had brought him word not only of their faith and constancy, but of the fact that some were walking disorderly, living idle lives at the expense of others. Paul does not at once refer to this. He gives full and unconditional expression to his satisfaction, and commends without drawback their faith and love. Yet he refers to the disorderly in both epistles and does it with a combination of wisdom, faithfulness, and tenderness that carries the stamp of its own genuineness.

## WHAT IS TRUTH?

*For a pretence making long prayer.* (MATT. xxiii. 14.) Seeking a religious reputation while they pretend to be seeking God; making the blessed God a cat's paw, to get them honour from silly men.

*They shall receive the greater damnation.* They increase their condemnation as they lengthen out their prayers.

*Ye compass sea and land to make one proselyte.* (15.) They had a remarkable missionary zeal; they interested themselves in the poor heathen, and did their utmost to snatch them from the burning reserved to idolaters; all which was matter for congratulation if they had really *given* the poor converts the truth of God. 'Matter for congratulation without any *if*,' some would say in these days. How many insist that we should admire the labours of Xavier because of the self-denial and great pain with which he compassed sea and land to make proselytes; and call it bigotry when we point out the terrible stumbling-block to the progress of Christianity created on all these eastern shores by the planting of churches that are Christian in name and heathen in fact; whereas this is unquestionably the most formidable of all obstacles to the progress of the Gospel in these latter days. These Scribes and Pharisees were falsifiers of God's truth, mixing up with it their traditions and inventions, and effectually neutralizing its saving virtue; and this is just what their successors under the Gospel dispensation have done. We learn from these words of our Lord that a heathen may be made two-fold more the child of perdition than those who converted him, by conversion to a system like the Judaism of the Scribes and Pharisees; instead of saving they enslave him; not that in many things he would not have correct ideas, but that falsehood is so subtly mixed up with the truth that he will be in a less favourable condition to receive the pure Gospel than if he had remained a heathen. Before salvation there must be conviction, and the system which is least favourable to conviction, most favourable to self-righteousness, is the most perilous system. Look at Mahomedism in the light of these words of Christ, and see how fearfully successful it has been in keeping a large part of the world's population from discovering their need of a Saviour.

*Whoso shall swear by the temple sweareth by it and by him that dwelleth therein.* (21.) These men made laws and passed them off as the laws of God, and bound them more closely on the consciences of men than even the great laws of the decalogue. If a man merely swore by the temple he was not bound to fulfil his oath; only when he swore by the gold of the temple or the gift on the altar was he bound. In this way too they excluded all proper notions of holiness.

*Ye blind guides, which strain out a gnat and swallow a camel.* (24.) True wisdom consists very much in distinguishing things that differ and giving them their proper relative value. In the law Christ tells us there are *weightier* matters; some obligations are of more importance than others. Some relate to external acts or ceremonies; others to the state of the heart. Men are fond of picking out some obligation which falls in with their taste and giving excessive attention to that, neglecting the more important obligations of judgment, mercy and faith. These seek to hoodwink their own conscience by extravagant attention to some little thing while violating the most solemn obligations.

*O Jerusalem, Jerusalem, thou that killest the prophets.* (37.) This would be the character which we should expect to hear given to Sodom or Nineveh or Babylon, to some notoriously idolatrous capital. But of all cities of the world it is Jerusalem, which claims to be the city of the great King, Jehovah's place of special manifestation, from whence his law should go forth to all nations, it is Jerusalem that is described by the Son of God as 'the city that killeth the prophets.' Nor has Jerusalem been without a distinguished successor, the city on seven hills, claiming to give law to the universal church, yet 'in her was found the blood of prophets and of saints and of all that were slain upon the earth.'

*How often would I have gathered thy children.* The Lord Jesus knew nothing of any decree of election or reprobation that would make it improper for him to desire and seek the salvation of those who hardened their hearts against the word of God. He yearned over the doomed to save them; and his love was the love of the Father who would have all men to be saved and who exclaims, 'Oh that ye had hearkened unto my commandments, then would your righteousness have been as the sands of the sea, and your peace as a river.' I would have gathered them as a hen her chickens; with infinite tenderness, and with self-sacrifice, offering myself to the danger instead.

*Ye would not.* This is the only answer to the question why Jerusalem was not saved, and to the question why the sinner is not saved. There is salvation for every one to whom the Gospel comes, otherwise it would be no Gospel, no glad news; and it is only his rejection of it that accounts for his perdition. When the will of any one is to be saved in God's way, then is his salvation certain.—Notwithstanding the enthusiasm of the previous Sunday, Jesus saw plainly that there was no heart in the people of Jerusalem to receive his salvation. They refused to believe that they were in danger of encountering the wrath of God and that the righteousness of this Nazarene could alone shield them.

*Your house is left unto you desolate.* (38.) It is now your house and no longer the temple of God. The great King shall no longer dwell there to receive your daily oblations and to be your glory and defence. The vail of the temple shall be rent presently, and soon the glory of the Lord shall descend, not in a cloud but in tongues of fire upon the humble disciples of Christ, and the law of the Lord shall go forth from them to all nations.

*Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.* (39.) Until they are sickened of their own will, their own schemes, their own foolish conceptions of a political Messiah, and are humbly content to receive the one whom it pleases the Father to send. Till then the great opprobrium of *disloyalty* to God, their covenant God, must rest upon them. On the Sunday previous they had hailed him saying, Blessed is the king that cometh in the name of the Lord; but there was in their minds the proviso, that he should be to them such a king as they desired. They have clung to their own conception of a Messiah from that day to this, 1840 years, but though they should cling to it 10,000 years such a one will never come to them from God. As the heaven is high above the earth, so high is God's conception of a Messiah above theirs.

*This poor widow hath cast in more than they all.* (LUKE xxi. 3.) More in Christ's estimation, because of the self-sacrifice and love it represented. The amount contributed to Missions cannot be expressed by a list of subscriptions; these have to pass through Christ's sieve, and generally the residue is small compared with the total. It is to the Lord's blessing on that little that we owe the success granted, and the cause would be better without the rest. It is however the privilege of the rich man to express his devotion to the Lord, though it is perhaps more difficult for him to do so. It is amazingly difficult to recover money entirely from the taint of the mammon of unrighteousness; the *auri sacra fames*, this thirst for money is so universal in the world that it requires a singular amount of wisdom to put your money into any channel in which it shall accomplish good without also accomplishing evil and stimulating covetousness. It is more blessed to give than to receive, and this blessedness belongs often to the poor rather than to the rich.

## "AND BE CONTENT WITH YOUR WAGES."

This to soldiers who had put to John the question "And what shall we do?" The spiritually minded, uncompromising Baptist might have told them, one would suppose, of such weighty matters as he had proclaimed to others. "The axe is laid unto the root of the trees." "Repent ye, for the kingdom of heaven is at hand." He tells them of a duty that seems very unimportant in comparison. John knew as well as any man how to value all earthly rewards, and that one thing was needful. Was there then a want of wisdom in his address to soldiers? Discontentedness was doubtless characteristic of military men of that day—an idle life tends to that in all ages. This feeling was hurtful to the interests of the state they were bound to defend; and above all it was hurtful to their own highest interests, inasmuch as their thoughts and hearts were so full of their grievances, that other and better thoughts could not find an entrance or secure attention. John was indeed just fulfilling his mission—preparing the way of the Lord and making his paths straight, removing hindrances that stood in the way of men receiving the Gospel of Salvation.

The military man of the present day would say—All that I want is my wages; were my just claims admitted I would be quite content; I am perfectly justified in seeking my rights. Well, in pursuing your rights, real or imaginary, for a long while, how many rights infinitely greater you lose, simply by being blinded to the opportunity of securing them—in the pursuit of a few coppers you may be losing millions sterling. And if you should be so happy (or unhappy) as to be successful in getting your rights, at what an expense it may have been to your moral nature. How different you are from what you were before the sense of your rights had taken such a hold upon you.

And may it not be that in order to grant you your rights, some one may have to be deprived of his greater rights? The poor of the land may have to be taxed to meet your increased and increasing demands. While you are crying to the crown and to the country for your rights, or wages, which may be consumed upon your lusts—in champagne suppers, and grand entertainments, the cry of those ready to perish (in Indian famines for instance) may reach up to heaven calling for redress—if not for any thing worse.

"Be content with such things as ye have." "Contentment is great gain." A servant of God imprisoned for righteousness' sake has a perfect right to liberty. He has wronged no man, but has sought the good of men; yet his right he cannot get. He, however, rejoices in the fact that he has a higher right, of which no power on earth can deprive him. He therefore bows to the will of God, and is content.

When shall the winter of our discontent be made glorious summer?

T. G.

## LEAFLETS.

*The wisdom of reflecting on Death.* DEUT. xxxii. 29.

Reflection on death is calculated to engender thoughts of a new life in a new world which cannot but be salutary and good for the soul. There is something in the mental constitution of man which inclines, nay, impels him when he has seen the farthest boundary of the visible to inquire what is beyond. He looks up to some Alpine range, and wonders what kind of a country is hidden from his view by the intercepting barrier. He stands on the shore of the apparently boundless ocean, and feels curious as to the nature and aspect of the opposite coast and the continent stretching out beyond it. He gazes at the sky and would give any thing to know whence that wonderful sun derives his scorching fire, and what may be far away behind those beautiful stars. From the visible he speculates on the invisible, and if he knows nothing of this, clothes it in a dress and fills it with objects struck from his own fancy.

In like manner reflection on the closing scene of the present existence leads the mind to think of the existence that is to be, and the wondrous spirit-land that first becomes visible when the eye is fixed in death. What kind of a place is heaven, the abode of the blest, the dwelling place of the redeemed and of the Redeemer himself? How are those pure spirits now engaged? How will they be engaged throughout their eternal life? How happy, ineffably happy they must be in the unobscured presence of their Lord, in the delightful and noble company of the angels, and in the sanctified and harmonious society of one another! No longer subject to the laws and forms of earthly life, no longer burdened with worldly cares or anxious from worldly contingencies, no longer contending with evil in themselves or in others, no longer harassed by doubts and fears and besetting sins, but perfect in love and purity and likeness to their Saviour, how they must "rejoice with joy unspeakable and full of glory"! Such thoughts

as these must elevate the soul for the time at least above the meanness of earth and its unsatisfying pleasures, and in some measure conduct the mind to higher things and nobler purposes than the mere gratification of the animal nature and the acquisition of unnecessary wealth. It is said that Cromwell's soldiers were men who kept their eyes fixed on eternity, looked at their work and mission in the light of the endless future, and swept all before them.

If death be so terrible an event to encounter, what must be the agonies of the death that never dies, of the fire of torment that never slacks its fury! Hell! We start at the word. What is it? Where is it? What are its terrible sufferings? Is it to be *my* unchangeable home? Will this dreadful thing called death usher me into this infinitely more dreadful abode called hell? It cannot but be an inconceivably horrible place. It is plain, no matter how we look at it, that the wicked, the unclean, the dissolute, the outrageously bad cannot get a place among the pure and holy, and they must have a place to themselves. And whatever be the kind of place they shall have, even though it have no direct tortures of its own to inflict, it must soon become a place of torture inconceivable. Passions let loose, restraints removed, all that innate and nurtured badness which makes men, even in spite of laws and known penalties, bite and devour, defame and blacken, rob and cheat, curse and murder one another, developed to its utmost and in the full play of its fiendish power, must make any place a hell to be shunned, fled from, and abhorred. Is my exit from this world, unsatisfactory and bad though it be, to be my entrance into such a lawless realm of despairing and abandoned men and women as this? And what of "the wrath to come," the "wrath of God and of the Lamb," the ocean of wrath that men have been going on accumulating for themselves for six thousand years, and in which self-destroying work I myself have had a share? What of this? I must die. I cannot escape. I must fall before the king of terrors. Ah, then, let me die the death of the righteous, let my last end be like his.

"Wisdom is justified of all her children," and not one of them is so foolish as to spend his life without frequent and earnest thoughts of death and the world beyond. Wisdom begets such thoughts and they in their turn increase wisdom; and "they that be wise shall shine as the firmament." "O that they were wise, that they understood this, that they would consider their latter end."

*Gujarat.* R. A.

## CORRESPONDENCE.

*To the Editor of the "Bombay Guardian."*

SIR,—St. Paul did not (as you observe near the end of your article "Paul in Thess. XI.") write to the Bishop of Thessalonica, because he could not, being himself the Bishop. Just as the Bishop of Bombay could not write a letter to the Bishop of Poona. But in his old age, when he began to delegate his powers, and appoint successors, he did write to the Bishop of Ephesus and the Bishop of Crete. In like manner St. John wrote to the Bishops of Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea.

MISRI.

# Epitome of News.

## SATURDAY, JULY 29, 1871.

It is stated that the telegraphic cable correspondence of the British Government in reference to the Treaty negotiations at Washington cost £20,000.

—*N. Y. Observer*: "The vessel fitted out at Washington for Capt. Hall's new expedition to the Polar regions is nearly ready and will soon reach New York on her way to the North. She is provisioned for six years, though the explorers expect to return in three years. The expedition will consist of twenty-nine persons."

—212,170 emigrants landed at New York last year. They are now chiefly carried in steamers, with considerable decrease in the rate of mortality. The total emigration in 20 years was 4,022,619.

—The Rev. Mr. Cheney, of Chicago, on whom Bishop Whitehouse recently pronounced a sentence of degradation, has received a letter signed by 63 Episcopal clergymen and many laymen in various parts of the country, assuring him of their sympathy and undiminished affection and respect. They say:

"We believe that your determination to teach nothing but that which you shall be persuaded may be concluded and proved by Scripture, while you are faithful in your adherence to the creed and articles of faith established by the Church, is consistent with truth to the Church and demanded by your vows of ordination. Accordingly we maintain your right to take such decisive action as that for which you have been punished by an ecclesiastical court, which many others of the clergy of the Protestant Episcopal Church, experiencing similar difficulty, have habitually exercised. We feel that it would indeed be a sad day for the Protestant Episcopal Church if it should authoritatively declare that no verbal deviation from its prescriptions on the part of those who are true to its formula of faith is to be tolerated under any stress of conscience or circumstances or expediency whatever."

—At one place in Bavaria 130 men had signed an address of congratulation to Dr. Dollinger. Owing to female opposition, 104 were eventually withdrawn. This shows the power of the Confessional, by means of which the priests retain influence over the women, even when the men are independent of them. This same indirect and occult power is said to have brought about the declaration of war by France against Germany in July 1870.

—*Times of India*: "We hear that in a heavy case of theft that lately occurred in the city of Nagpore, a 'peeler' scientifically inclined, applied a galvanic battery to a woman supposed to be concerned in the case in the hopes that the fright would make her divulge her accomplices. The shock gave the woman such a fright that in the words of our informant, 'she thought the devil had got possession of her,' and as soon as she escaped out of the hands of the police, the unfortunate woman committed suicide by taking poison. Before she died her deposition was taken down, and her friends have now instituted a criminal prosecution against the police. Not very long since we reported a very disgraceful affair of torture committed by the police within twenty miles of Nagpore."

—The Vehar Lake is ten feet lower than [illegible] last year.

—The Parsee who refused to take an oath on the Zend Avesta, and declared his disbelief in any of the known religions, has changed his opinion, and declared his conviction in the Zoroastrian faith.

## MONDAY, JULY 31.

—The *Arjyudhurmu Prukashika* entreats Government to pass a law to prevent the slaughter of cows. "Such outrages upon cows," it says, "we can no longer bear."

—*Friend of India*: "The Chota Nagpore Missionaries have recently issued their Report for the year 1870-71. The statistics which accompany the Report show that during the year under review 719 persons have been baptised. Of these 507 have been converts, and 212 were the children of Christian parents. These numbers, however, do not represent the total increase of the Church in Chota Nagpore. The congregation connected with the German Evangelical Lutheran Mission has also been increased by a considerable number."

"The pope, who completed his eightieth year a short time ago, states that his official age takes two years off, from a mistake made in copying his baptismal register when he was consecrated Bishop."

—Connected with the S. P. G. Mission in Delhi there were 36 Native Christians in 1860, and over 100 in 1870. During the last ten years 2,000 persons have joined the Southern Bengal churches of this mission.

—Another fatal gun accident has occurred at Madras. We remember at least two others not very long ago. A 24-pounder, cast in 1847, was being tested when it exploded. One gunner was killed. Four others were wounded.

—*China Trade Report*: "One of the most important events during the past fortnight has been the death of the old mandarin Wo-jen, the tutor of the Emperor, who has long had great influence at Pekin, and has been renowned for his anti-foreign tendencies. He has been described by competent authority as being most reactionary, and perfectly rabid against foreigners."

—The *Siam Advertiser* of the 15th June, alluding to the concession which was some time ago made to Mr. Parker and others for the construction of a telegraph, and to the fact that nothing has yet been done, expresses the desire of the Siamese Government to have a telegraph at a convenient point that will place them in the way of communication with the Eastern and Western world.

—Japan news in *China Trade Report*:

Another Englishman has been made a victim by the two-sworded Japanese. In Ningata, a Mr. King, in the service of the Japanese government, had retired for the night, when suddenly a two-sworded Japanese entered his room and inflicted seven fearful wounds on him, which proved fatal.

A census has been published of the population, which shows that on February 1st the entire population was 34,785,321, of which the males exceeded the females in number by 388,037. The literary and military number 1,872,959, the farmers and shopkeepers, &c., 31,954,821, the Buddhist priesthood 244,869, the Sintoo priests 18,140, and 6,711 nuns. The total revenue is about £[illegible],148,038, the Government share being about £17,275,000.

The death is reported of Shimadzu Sabaro, a foe to foreigners, who gave the order for the assassination of Mr. Richardson, some years back. He was an uncle of Prince Satsuma.

—Some American vessels of war engaged in surveying the Kang Hoa Island (Corea) were fired upon. Admiral Rodgers, in a general order, says:

"The Corean Government having failed to make any apology for this murderous attack, on the 10th instant an expedition, consisting of a landing force detailed from the *Colorado*, *Alaska*, and *Benicia*, under Commander L. A. Kimberly, with the gunboats *Monocacy* and *Palos*, all under Commander H. C. Blake, Commanding-in-Chief, was despatched to punish the enemy.

The operations of the 10th and 11th instant, which resulted in the capture of five smaller forts, culminated on the 11th in taking, by assault, the enemy's stronghold, located in a most formidable position, at a very dangerous part of the river, and desperately defended.

Two hundred and forty-three of the enemy's dead were counted within and around these works, and fifty flags were taken."

—Fall of rain in the Fort up to Saturday, 26 inches.

—*Straits Times*: "The event of the greatest local interest during the fortnight has been the action of H. M. S. *Rinaldo* and the colonial steamer *Pluto* with the Malays at Salangore. In our last Overland we stated that the *Pluto* had gone with a party of police in search of a junk which had been taken and the crew murdered by the passengers. The junk was found in the river at Salangore, a place in Malacca Straits, and after landing and conferring with a son of the Sultan, the police succeeded in recovering a part of the property and securing nine of the pirates. They would have taken more prisoners, and got more of the property, but that some of the other Rajahs interfered, and their men threatened violence to the police, who then withdrew and returned to their vessel. The *Pluto* was also fired upon from the native forts, and then went to Penang with the junk and the priates. A telegram was at once sent to H. E. the Administrator, and H. M. S. *Rinaldo* went down, and after her men had been treacherously fired upon and wounded, while endeavouring to persuade the Rajahs to come on board the *Pluto* and settle the matter amicably, she went in next day, and after a spirited action, succeeded in destroying the forts. She went in again afterwards, with the *Pluto* and a party of sepoys, and completely demolished the forts, spiked the guns, and burned the town, all the inhabitants having fled. The place is a regular nest of pirates, and the punishment inflicted by the *Rinaldo* will have a beneficial effect."

—The public having been excluded from the last meeting of the Bench of Justices, the *Star of India* says: "The business of a rate-payer evidently is purely and simply to pay taxes; there is no other reason in justification of his existence, and when he has fulfilled his single duty no more should be heard of him. But so depraved are the rate-payers of Bombay, so lost are they to all sense of duty and of decency, that they not only, to the number of nearly 8,000, neglect to pay their taxes, preferring distress of goods, imprisonment and, we dare say, even stripes, instead, but, as if that were not enough, they actually crowd into the Town Hall, and eagerly listen to the debates of the Justices of the Peace sitting as a Municipal Council."

—The traffic receipts of the British India Submarine Telegraph Company for the month of June amounted to £10,377; the British India Extension to £5,093; and the China Submarine to £3,438.

—Pope Pius IX. addressed the Sacred College the other day as follows: "We are, my very dear

brothers, in the hands of Divine Providence. We have nothing to expect from human aid; for man has abandoned us. Why should we dissemble? It is better I should tell you that Kings and Governments, forgetting their promises, leave us to our fate. They have addressed us in fine phrases; they sent us the warmest congratulations on the day of our jubilee, but they are far from taking any step in support of their messages. We can hope for no help from any quarter. King Victor Emmanuel will be here in a few days, and will be attended by the Ministers of the Catholic States. We have done all that was in our power, but our efforts have failed. All is lost. You will tell me, perhaps, that we have still hope in France, but France can do nothing. She is going through a frightful crisis, which may be succeeded by others yet more dreadful. I regret it; all is lost! and only a miracle can save us. Turn, then, to the Almighty, and seek this interposition from Him."

The *Pall Mall Gazette* adds: "This mournful allocution produced a deep impression on some of the cardinals, particularly Antonelli and Patrizi, the former becoming pale as ashes, and his colleague being seized with a violent trembling; but, as a body, the Sacred College resented the tone of the Holy Father. They accuse him of having lost the temporal power by his timidity, and they speak openly of treason on the part of Antonelli. A great pressure will still be used to make the Pope yield to their dictation. Father Jandal, General of the Dominicans, and Father Beckx, General of the Jesuits, lend all their aid to the object. Yesterday the Holy Father turned on them with his attribute of infallibility, and said, in reply to their arguments, 'I am not inspired to depart!'"

—Mr. Knight says the house-owners in Bombay are as 1 to 50 or 60 of the population, he alone bearing the burden of the house-rate. The *Hindu Reformer* points out that the families of the house-owners have been forgotten, which would reduce the proportion to 1 to 10! The *Reformer* adds: "Our municipality then imposes a tax upon a family which owns a house, but does not impose a tax upon the occupiers. But the tax which the house-owners are required to pay to the municipality is recovered from the tenants in the shape of rents. *Mr. Knight rejects this statement, and* holds it to be a pure lie. But this strong assertion is unsupported by any proof, and it is simply disgusting to find a writer stigmatizing as a pure lie that of which the reader cannot doubt the truth. If the Government of India raised the rate of newspaper postage would not the editor of the *Indian Economist* recover the additional sum from his subscribers out of town? or would he be compelled to pay the additional charge from his own pocket?"

## Tuesday, August 1.

—There was a shock of earthquake at Surat on the 27th instant, at 10·40 A.M.

—*Indian Mirror*: "The last number of the *Calcutta Journal of Medicine* contains a startling revelation from *Charaka Sanhita*, regarding the use of meat as an efficient restorative in disease. It has always been a difficulty almost insuperable with doctors when visiting Hindoo houses to persuade their patients to take meat or broth, even though they have been assured that by so doing they might preserve their lives. In many cases even it is found necessary to keep the patient ignorant of the nature of the medicine prescribed to him. A doctor has only to hold the pages of *Charaka* before the patient, and all this secrecy and artifice will be beneficially averted. For the benefit of our Hindoo countrymen we extract three passages from *Charaka* which will explain what we mean: (1) 'gruel prepared with the meat juice of the boar increases strength; (2) gruel prepared with the decoction of beef and acids is good for inveterate intermittents; (3) gruel prepared with the decoction of the meat of the cock relieves pain of the uretha.' After this who will say that beef was wholly interdicted by the ancient Hindoos, that boar flesh was a contamination, and the cock a thing unknown in Hindoo dinners?"

## Wednesday, August 2.

—*Misri* in the *Times of India*: "*Habeo confitentem reum*: 'Fides' cries to his brother Ritualists, 'Comrades, let us throw off the "sheepskins," and openly declare ourselves as'—wolves. He acknowledges that they are struggling for the *restoration* of what he calls Catholic doctrine and practice—namely, what the Church of England *discarded* at the Reformation as innovations, while holding fast the true Catholic doctrine and practice; just in the same way as Dr. Dollinger rejects the last new dogma of the Pope, and claims to hold the old Catholic faith, one difference being that the Catholic faith of the Church of England is much older than that of Dr. Dollinger, being that held by the Church before the 'blasphemous fable' of the mass was invented, which the ritualists have been restoring gradually, bit by bit, year after year, and are naturally much vexed to find their plan knocked on the head at once by the Purchas judgment."

—Archdeacon Pratt, of Calcutta, delivered his lecture on the "Descent of Man," at the Dalhousie Institute, on the evening of the 28th ultimo. The extract in our last from the *Christian Intelligencer* signed J. H. P., was from his pen.

—*Times of India*: "As the zemindars holding property in Tipperah contribute Rs. 80 only towards education, namely, Rs. 23 for the Government school at the station, and Rs. 57 for aided schools, His Honour the Lieutenant Governor, in a resolution on the subject, has noticed with regret the feeble interest taken in education by the landed classes." It is idle to expect that they will give any more than they are compelled to give.

—*Daily Press*, Canton, June 30: "The monks who reside in the Honam monastery have recently been thrown into mourning by the death, at the age of eighty-two years, of one of the most distinguished of their order. The remains of San-hang, for such was the name of this departed worthy, were on Saturday last, at six o'clock A.M., conveyed for interment to the cemetery at Taikumchung. Previous to the removal of the corpse, bonzes to the number of two hundred, assembled to assist in discharging the last rites. Around a temporary altar, which was erected in the hall where the dead man lay in state, many of the monks arranged themselves in order, and engaged in a mass for the repose of the soul of their departed brother."

Who would suppose that this related to Buddhism?

—*Arya Mitra*: "A woman of the Kapole Bania caste has been excommunicated by her caste people under the following circumstances:—It is said that the husband had a Maratha woman in his keeping, and for this offence his wife and little daughter were excommunicated. He has since died, and they suffer the penalty inflicted by her caste. They are now destitute, and have prayed for readmittance, but are not heeded."

The excommunication here was not on account of immorality, but because the low caste of the woman defiled the man, and then his family.

—*Bangalore Spectator*: "A European named Skelly, hailing from the Vagrants' Home, has embraced the religion of the Prophet, and already contemplates a pilgrimage to Mecca. We are glad to find, from an article which the *Madras Standard* lately translated from a Madras Mahomedan journal, that these conversions, or rather perversions, are estimated at their proper value by the Mahomedan community, and that the neophytes are closely watched in their assumed religious garb. The journal in question declares pretty plainly its suspicion that in Abdoolah Green's case, polygamy was the sole incentive; and with equal candour we may infer that curry and rice, and clean clothes, are Mahomed Skelly's inducements."

*Free Church Record*: "Unity and concentration of effort are essential to the prosperity of those Churches that have sprung into existence in lands long under the Papal yoke. We are glad to learn that in the General Assembly of the Church of Spain the Andalusian and Castilian branches have harmoniously blended. On the 11th of April this Assembly met in the gallery of the Church of the Santisima Trinidad, Seville—formerly the Jesuit church of San Francisco de Paula. They agreed upon and adopted a common directory of worship and code of discipline. For this year Señor Carrasco of Madrid is president of the Consistory. They chose Señors Carrasco, Cabrera, and John S. Black, a committee to prepare a new draft of a Confession of Faith; to serve at once as a symbol of unity, a manifesto against Rome, an exhibition of the positive truth held by those who have cast off her fetters, and also as a directory for young pastors in a country where a pure theological literature is as yet unknown to the language."

—*Times of India*: "We hear that four officers and two servants have been bitten by a mad dog at Thayetmyo, and that the two men have since died."

—A Mrs. Bowman, alias Smith, has been forging cheques on the Bank of Bengal, Jubbulpoor. She has not been arrested.

—The prisoners in the jail at Bassein, Burmah, attempted to take the life of the Superintendent, who escaped with difficulty.

—*Times of India*: "We hear with much regret that cholera has now made its appearance in Teheran, Kassan, Kome, and Yezd, and that numbers of inhabitants daily die. In Yezd the price of corn had been considerably reduced, but again a little scarcity is felt."

—The *Bombay Gazette* thinks it "clear that if the Republican meetings in London be not soon put down, they will end by pulling down Monarchy."

—The European planter of Sylhet, charged with caning a woman, who thereupon threw herself into the river and was drowned, has been fined Rs. 250.

## Thursday, August 3.

—We extract the following important and masterly article from the *Bombay Gazette*: "Dr. Knapp's report on the working of the Contagious Diseases Act in Bombay is the most candid and outspoken account that has yet been published of the working of a new and hazardous experiment in legislation; and we doubt if any one can read it without asking himself the question whether the positive and acknowledged evils wrought by the Act can possibly be counterbalanced by the chance that it may indirectly improve the general health of the population. The writer of the report owns that the results of his labours have not been satisfactory, because, he says, he was not armed with sufficiently stringent powers. Yet he supplies striking proofs of the intense horror and repugnance with which the native community view this latest effort of their rulers to confer upon them the blessings of Western civilisation. When the Act first came into operation 'something like a general panic took place. Very many, it is thought some thousands, fled to Bassein, Tanna, and the neighbouring towns,' believing that, if they stayed in Bombay, they 'would be subjected to every outrage and indignity.' This exodus would have gone on increasing, if the people had not discovered that the Act threw on the Superintending Officer the responsibility of proving the women he wished to register to be prostitutes, and that it was extremely difficult for him to prove anything of the kind. The result is that now the Act is very generally evaded; and even to the women who have been registered 'the public scandal' of being dragged before an inspector is so hateful that they frequently abandon their homes and change their names in the hope of escaping supervision. Dr. Knapp suggests, as a remedy for this state of things, not that the Act should be abolished, but that its compulsory clauses should be made more severe. He cannot trust the policemen, of whom he speaks in terms that are more honest than complimentary:—

'I of course should deprecate the police sepoys being allowed to use to their own discretion in determining who were prostitutes, as I know that very little reliance can be placed upon them, and there would be great danger of their inflicting insults and oppression on poor women, and of their attempting to force them on the register either because they could not obtain a bribe, or from their hope that the head of their department would be pleased at the zeal they had shown.'

But he would give the Superintendent or Commissioner arbitrary power to instantly arrest unregistered women and compel them to inscribe their names, and afterwards to arrest them again for any breach of rules. 'Then,' he enthusiastically exclaims, 'all this unchecked defiance of the law would be stopped, and a salutary example be set to others who think they can disobey it with impunity.' Still he thinks it would not be enough thus to strengthen the hands of the officers charged with execution of the Act unless 'many women living a more retired life' than that of ordinary women of the town were subjected to its penalties. 'I cannot,' he says, 'disguise the fact that to attempt to register women who really are under the protection of one man, are wives except in the name, would naturally be most repugnant to the feelings of the natives, and would excite enormous opposition, and you will, I trust, fully understand that I do not wish anything of the kind should be attempted here. But the Superintendent should use his own discrimination in each individual case.' There is no man fit to have such power entrusted to him, and no Government, we trust, sufficiently infatuated to dare to sanction anything so outrageous.

The English ladies, who, not daunted by the silly sneers and prurient criticisms of the advocates of Acts of this kind, have waged a now successful crusade against the tyranny of medical

dogmatism at home, based their opposition to legislation declared to be in the interest of sanitary science alone on the principle that it had a tendency to lower the moral sentiment of the whole community. The diseases the Acts were intended to extirpate differ from other contagious diseases, to which men fall victims involuntarily, and which are a plague alike to the guilty and the innocent. If mischief is done by them throughout society, it is the men, not the women, who are to blame; and one can readily understand the indignation which honourable women feel at seeing the degradation imposed upon their sex by partial laws which spare the true authors of the miseries the legislature affects to deplore. There exists another, and equally strong, objection of a political nature to Acts conferring on the police powers so extraordinary and so liable to abuse. The priceless gift of individual liberty ought not to be sacrificed on the altar of medical science; and so great is the mania for sanitary reforms in these days that doctors threaten to become the priests of modern society, by securing for their profession the aid of the police in gratifying their love of arbitrary power and their faith in sanitary statistics. If the Contagious Diseases Acts were applied to the civil population at home, the only result would be that women with money would bribe the police to escape registration, and women without would be subjected to the most odious form of tyranny. The doubtful chance of physical benefit to the population certainly does not warrant the State in running the risk of thus extending, instead of checking, the powers of surveillance and oppression already enjoyed by the police even in England. Of course, in this country the mischief likely to be done by means of a strict Contagious Diseases Act is infinitely greater. The Government can take what measures it chooses to protect the health of its own soldiers; and in the army the men, as well as the women, are placed under some restraint, so that the law does not operate unfairly. But to place the civil population of large cities under such Acts is a grave political blunder, showing that the old proverb *Quem Deus vult perdere, prius dementat*, is as applicable to Governments as to private individuals. We are convinced that hardly any legislative measure of recent years has brought the English Government into such bad repute with the natives as this Contagious Diseases Act; and, as the Health Officer of Bombay has already plenty of work to do, we are sorry that Dr. Hewlett should now have imposed upon him the fresh burden of trying to carry into effect the provisions of an unfair and unpopular law."

—The Florence Telegraphic Congress is postponed till next year.

—*Times of India*: "The Bombay Legislative Council will, we believe, pass the Compulsory Vaccination Act in the course of the ensuing session at Poona."

—*Englishman*: "According to the last Census returns, the total number of British-born subjects resident within the town and port of Calcutta, inclusive of the garrison, is 8,320, the proportion of males to that of females being as 198·85 to 100. Excluding the garrison population, the number of this class is 6,703, consisting of 4,269 males and 2,434 females. Of the total population, 2,693 are returned as born in England, 579 in Scotland, 862 in Ireland, 79 in Wales, 24 in the British Isles, 119 in the Colonies, 3,851 in the East Indies, 40 in foreign countries, 35 at sea, and 38 not stated."

—The Right Hon. the Governor in Council concurs with the Bench of Justices in considering that some alterations are necessary in the present constitution of the Bombay Municipality, with the view of securing a more constant and more effectual control over Municipal expenditure.

—The Bengal Government has a press in the Alipore Jail, and it is stated that "while for numbers under 400 copies it is much cheaper than private presses, above that number its rates increase in a most alarming ratio, so that in some instances it charges Rs. 1,200 for work which a private press would be glad to do for Rs. 60—that is to say, it is two thousand per cent. dear than the open trade!"

FRIDAY, AUGUST 4.

—*Overland Mail*, July 14: Some progress has been made with the Ballot Bill in the House of Commons, but its abandonment for want of time this session is almost certain.—The Army debate in the Lords commenced on July 13. The Peers agreeing to the opposition determined upon at a Carlton Club meeting are very numerous.—On the second reading, Mr. Dalrymple's Bill for the confinement of habitual drunkards was withdrawn, and Mr. Dixon's Education Bill to repeal the cumulative vote rejected.—Mr. Seely's motion for the abolition of the Board of Admiralty has been negatived by 110 votes to 30.—Colonel Tomline has raised a curious discussion by challenging, under an unrepealed statute of Edward III., the right of barristers to sit as county members.

Serious Orange riots occurred in New York on July 12. Sixty rioters are reported killed and 150 wounded. Ten soldiers and six policemen were killed.

Of the 32,000 Communist prisoners at Versailles 16,000 are to be released, and the remainder tried by court-martial.

Prince Arthur received the freedom of the City of London on July 13. After the ceremony a banquet was given.—Heavy rains have sadly interfered with the competition of riflemen at the Wimbledon camp.—The Commons won the match between the two Houses by a score of 293 against 286 scored by the Lords. The Marquis of Lorne was one of the Commons team, and the Princess Louise was present.—An important City meeting was held on July 11, to initiate a revision of regulations affecting Indian shippers.—The Tichborne trial stands adjourned to November 7.—Our exportations for the half-year are declared to value 101,637,970*l.*, an increase of five per cent. over the corresponding half of 1870.—The Bank rate has been reduced from 2½ to 2 per cent.

The Orangemen in New York, it appears, had made up their minds to celebrate Wednesday, July 12, by a procession. The Ribbonmen, of course, decided to prevent them. It was rumoured that both parties intended to go forth armed. The police authorities, therefore, very properly resolved to forbid the procession—just such a step as would probably have been taken by our own Home Secretary in such an emergency. The Orange lodges fell in with this decision at once, and abandoned the idea of a procession. But the public mind, always sensitive on question of privilege, became excited. The police order was deemed an unjust interference with popular rights, and under a pressure we are left in the dark about, it was revoked, and the Governor issued a proclamation guaranteeing military and police protection. During this change of tactics the intended demonstration had become the talk of the day. Excitement ran high. On the 12th the streets were crowded, and soldiers and police patrolled the city. At two o'clock the procession started under protection. Rioting immediately commenced. The procession was assailed several times by the Romanists. Militia armouries of the Orange lodges were threatened, and the soldiers fired upon; thereupon one regiment, without waiting for orders, discharged a volley at the crowd. The riot spread, and at the close of the day it was found that 60 rioters had been killed and 150 wounded. There were 150 arrests. The soldiers lost ten killed, the police six. These numbers may yet be modified, but it is evident a very serious disturbance has taken place. Order, it is said, was fully restored by midnight.

—The Registrar-General of England states that the population of the United Kingdom is increasing at the rate of 1,173 a day. But emigration takes away 468 of the number, leaving 705 a day to swell the population at home.

—The *Record* understands that the Bishop of Victoria has sent home some very important and painfully interesting accounts of the present aspect of missionary enterprise both in China and Japan.

—*Times of India*: "A soldier named John Keefe, of H. M.'s 49th Regiment, while on duty at the Castle Guard on Wednesday last, attempted to commit suicide by cutting his throat with a table knife, but before he did himself much harm, he was arrested by others of the guard, and conveyed to the Military Hospital at Colaba. He has been suffering from fever and ague, and is supposed to have been delirious through its effects."

—Deaths last week 298.

—The divorce applied for by Mrs. A. C. Brown has not been granted. The cruelty complained of was proved, but had been condoned, the Court thought.

## Selection.

### FAITH'S PHILOSOPHY.

Has faith, then, a philosophy? Surely it has; a philosophy simple and obvious. Why should it not have one? It is in no wise opposed to reason. It could not be, seeing that it is, itself, the highest exercise of reason. For what can be more reasonable than to place implicit confidence in the word of God? When Paul exclaimed, "Let God be true, but every man a liar!" we are quite sure that his intellect spoke as well as his piety, and that the philosopher was as apparent as the saint. A philosopher trusts to a law of nature, that is to a physical law of God, which he has discovered by observation and reason; believing that it will be maintained in operation, so that one may wisely base his calculations upon it, and order his most important plans by it. What is this, but faith in God's natural arrangements and seeming physical pledges? The saint finds a promise in the Bible, a book which stands accredited to his most careful observation and deepest reason, as the word of God; and he, in a like exercise of mind with the philosopher, puts confidence in the divine arrangements and pledge, and shapes his life-plan accordingly. Each uses his reason, weighs evidence, and trusts the Almighty. Each philosophizes, and each exercises faith. That their attention is directed to different personal interests, and to different spheres of the divine activity, does not affect the individual character of the mental act.

Faith, then, is a genuine philosophy. It accepts Christ on the same ground upon which Sir Isaac Newton accepted the law of gravity. It cannot resist the evidence. A believer is but a spiritual philosopher, though he may never have imagined it. The principle involved was well stated by one, not yet enrolled among earth's so-called philosophers, but who yet spoke from the highest reason: we mean John the Baptist, who said of Jesus: "What he hath seen and heard that he testifieth," and "he that hath received His testimony, hath set to his seal that God is true." The disciple of Agassiz or Darwin could do no more in accepting the phenomena and laws of the physical universe as expounded by those skillful observers and acute reasoners; who yet differ so widely in their inferences from the same facts! Let us take an illustrative case of faith's philosophy.

Peter, looking out from his little fishing smack, on a stormy night, saw Jesus at a distance, walking on the sea of Galilee, and was terrified as at a ghost. But Jesus called out, "It is I: be not afraid," and Peter then, in a characteristic burst of enthusiastic confidence, replied: "Lord, if it be thou, bid me come unto thee on the water," and received the command, "Come." Now, of course, faith would lead him to go, trusting to the Master's power and love. But how about philosophy? Perhaps some one will say, that it would have forbidden him to venture, because reason teaches that water cannot be walked upon as is the land. We do not accept the conclusion. Reason told Peter, that if Jesus could so control nature as to walk on the water, he could enable one of his disciples to do the same; and so he started. But the wise condition of such enabling was faith in the power and willingness of the Master. Peter, after a few steps in the blasts of the terrible gale, allowed his fears to prevail over his faith; which was as great a blunder in philosophy as it was a weakness in piety. And so he began to sink; but crying to Jesus, was rescued, the Master saying to him, "O thou of little faith, wherefore didst thou doubt?" And equally, from another point of view, might it have been said: "O inconsistent philosopher, why didst thou fear to trust thy reason, which affirmed the perfect ability of the Master to hold thee up?"

And does this not shed light upon the philosophy of holy living, which we have lately been discussing? To walk in purity through this sinful world is as impossible to "the natural man" as it was naturally for Peter to walk on the stormy sea of Galilee. But Christ led a pure life in this world even as He trod securely upon the tempestuous sea; and He is able to impart the Holy Spirit of victory to every believer, even as he could sustain Peter upon the waves. In both cases the effect to be wrought is within the sphere of the supernatural; divine power accomplishes that for which mere human power does not suffice. But the indispensible condition of receiving the divine aid is faith, continuous faith. Peter was not to take slow and painful lessons from Jesus in sea-walking, till he had learned new aqueous laws, and had acquired new marine habits, which in twenty years would enable him to cross the sea of Galilee. No; he was to take the first step in faith, and the second similarly, and so the third and the fourth; and if he did not doubt, he could cross the sea the first time; it was simply a question of continuity of firm faith. He exercised his will, he used his feet, but faith alone ensured the result. We understand a true evangelical as distinguished from a

legal experience in a religious life, to be based on a similar philosophy. It is not a life of resolutions, and painful self-operatings to form habits by a gradual law of nature; but it is a life of faith in Christ at each successive moment. The soul acts in varied duties, as Peter took steps on the sea; but it expects the spiritual success only from an indwelling Christ, whose grace flows into the trustful soul without intermission, as support would have been given to Peter all the way from the vessel to the side of Christ, had he conquered his doubts. If faith be present, the success can be as perfect the first as the hundredth time. "We walk by faith," says the Apostle, laying down the spiritual philosophy; and when he gives it the form of personal testimony, it is still the same: "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me."—*The Advance.*

# Miscellany.

—*Church Missionary Intelligencer:*

The book before us is a collection of short poems, of various shape and metre, by four members of the Dutt family, whose conversion to Christianity a few years ago created considerable interest and no small excitement in Calcutta. These gentlemen, possessed of some means, heads of families, well known and of good report, sought, one after the other, Christian baptism, to the consternation of their relatives, and to their own great suffering for a time. In God's gracious dealing with them they were joined, sooner or later, by their families, and, being in an independent position, were able to retain their homes and their social standing. What claim they have to be considered equally independent in a mental point of view, and capable of forming, in the face of modern western culture, a firm opinion upon theological questions, this collection of their verses will enable us in some measure to judge.

The first feeling with which we peruse these pages is one of surprise and wonder at the daring which has attempted some of the most difficult forms of English poetry, and at the facility displayed in the use of words and idioms generally supposed less accessible to foreigners. The sonnet, the lyric, and the ballad are to be found here. Charades, which recklessly pun with all the effrontery of a born citizen, are scattered freely through the book, and genuine homely fun, as in page 188. Moreover, translations from French and German authors are even numerous. The skill displayed in all this familiar dealing with our English tongue and English thought and life fairly justifies the courage which ventured upon so difficult a task, and is itself the evident fruit of much careful study of extensive ranges of our literature.

After the surprise which this discovery occasions has somewhat subsided, the reader will have next to admire much beautiful thought, presented in seemly language, which is often melodious. And then at last, becoming critical, he will begin to notice the defects and the peculiar excellencies of his authors. It is not our purpose to enter on this interesting task. Literary criticism, however useful, is hardly within the intention of this periodical. We have only two remarks in the way of suggestion to make before we proceed to present our readers with one or two specimens of the more serious poems in the book. It may be very unreasonable to expect that foreign gentlemen, who, for their amusement and instruction, attempt to write English poetry, should rule their selection of subjects by a regard to any thing but their own taste; nevertheless we confess to a feeling of disappointment at the absence in this volume of native Indian thought. We could not help seeking, perhaps most unreasonably, for interpretations here of Indian feeling, for translations of many of those gems of poetry, which we are assured lie hid in the spacious mines of oriental literature, specimens of which, presented by Heber and others, have awakened large expectations. The thoroughly English tone of this book might indeed possibly be the result of a deliberate effort of the writers to assume, as much as in them lay, a manner foreign to them; but our conviction is, that we have in this peculiarity only one more illustration of the facile nature of the people of North India. Call it power, or call it weakness, there is among the people of Bengal a wonderful faculty of adaptation, which enables them rapidly to assume a foreign disguise. No one can read the lectures of Babu Keshub Chunder Sen without amazement at the precision with which he reflects the philosophy of Emerson and Parker, even in its more subtle intricacies. This is a faculty which the Christian Church in Bengal would do wisely to consider with care. It is a large subject, and we cannot do more now than merely recognize what we believe to be a fresh indication of this national characteristic in the remarkable volume before us.

The other observation we desired to make may also be judged somewhat unreasonable; but we think it, nevertheless, worth while to venture upon it. We have noticed among these poems a spirit of retirement and lonely Christianity, which affects the hermit's cell rather than the manful strife against the sin and misery of heathendom. Early Christianity lost both beauty and power when she resigned the martyr's confession and witness for the easier profession of a religious life among Syrian solitudes. Better amidst the worldly Church at home than among the few sheep in the heathen wilderness might faith plead—

> And let the Life of Life in me and mine,
> When clouds and darkness o'er the pathway brood,
> Unnoticed burn, as burns at eve's decline
> The hermit's taper in a pathless wood.—(p. 20.)

The risk of 'vain aims' and 'ambitious hopes' is surely worth encountering for the sake of others, and for His sake who is 'able to keep us.'

In trying to select from the many passages we have marked, a few specimens for our readers, we accept willingly the necessity *we* are under of quoting the 'Mission Station.' If these lines illustrate at all our remarks upon the English tone of thought which possesses this book, they will equally justify what we have said of the success of this disguise, by the beauty, both of conception and language, which they exhibit:—

> Blest be the hands that reared with patient skill
> This seemly chapel by the brooklet's fall,
> These trim-kept orchards, barns, and homesteads small
> And devious gravel walks o'er slope and hill;
> That girdled with smooth stepping stones the rill,
> And fenced the pastures with a leafy wall
> Of closely-planted palms and poplars tall,
> Where timid herds securely range at will.
> For God works surely with the meek, the true,
> Who, spite of weak beginnings, lack not power
> To hope and pray; who in the swart seed view
> The glorious hues that flush the dainty flower:
> Whose living faith in heathen men descry
> White-vested kings, and priests that never die.—(p. 55.)

These last lines contain a true secret of Missionary power, expressed, despite a slight and very unnecessary blemish, in a form worthy of it."

—Some remarkable facts in confutation of Sir Charles Lyell's theories of the myriad ages of geological evolution are supplied by the investigations of Prof. Kjerrulf, of Christiania, who is making the survey of the Norwegian coast for the Government. He has examined the raised beaches and terraces, and declares Sir C. Lyell's theory (which requires 240,000 years for their present elevation) to be utterly baseless. In the first place, he says the uppermost limit of the sea action is only one-tenth as high as Lyell states, and consequently that this single correction would cut down his figures from 240,000 to 24,000 years. Secondly, he proves that the coast has not risen by a constant slow motion, but by a series of sudden elevations, separated by periods of perfect rest; and consequently that all calculations based upon a supposed uniform rate are worthless, and the total time spent in the elevation may have been very short. Finally, he says, the idea that the coast is now rising is entirely erroneous, this being a stationary period.—*Witness.*

—The *Weekly Review* publishes a communication from Mr. Hugh M. Matheson, on the subject of the Chinese circular regarding Missions, noticed by us some months ago. Mr. M. says:—

"I have been exceedingly relieved by the presentation to Parliament yesterday of the circular of the Chinese Government on the subject of missions, communicated by the French Chargé d'Affaires. An examination of this document leads me strongly to believe that it is the only communication on the subject issued by the Chinese at the present time, and that it is owing to incorrect and exaggerated reports of its contents, received at first by telegraph, and subsequently in brief outline in the China newspapers, that so much uneasiness and anxiety has lately been caused to the friends of Christian missions.

"The circular is in the form of a note, addressed by the Prince Kung and the members of the Yamen to the representative of the French Government in China, and points out the difficulties which have arisen in China from the methods adopted by the Roman Catholic priesthood in propagating their faith, and very specially from the practice which has grown up among them of interfering to shield their converts or adherents from the just operation of Chinese laws. The members of the Yamen are alarmed lest the people at large should be roused beyond the power of restraint to animosity against the Catholics, and through them against other foreigners. 'At this moment,' they say, 'the animosity of the people, already deep, degenerates gradually into a hate, which at length reaches its paroxysm. The people in general, unaware of the difference which exists between Protestantism and Catholicism, confound these two religions under this latter denomination. They do not grasp the distinction which should be made between the different nations of which Europe is composed, and give to Europeans the generic name of "men from without," so that when trouble breaks out foreigners in China are all exposed to the same dangers.' They therefore call upon Europeans, in concert with themselves, to seek by efficacious means a really lasting understanding, and wind up the latter thus:—' Consequently, with the view of protecting the great interests of general peace, and of remedying the abuses above pointed out, the Prince and the members of the Yamen have the honour to submit, for your Excellency's examination, a plan of regulation in eight articles, which has also been communicated to the representatives of other Powers.'

"It is made clear in this official document that the Chinese Government knows how to discriminate between the rival systems as exhibited in operation on their territory. And I do not doubt that advantage will be taken of this opportunity by the friends of the Gospel in China to bring out the principles by which all Protestant missionaries in that country, without exception, are uniformly governed, in respect of the matters dealt with in these eight articles. As having been intimately connected with the management of the English Presbyterian Church's Mission for the whole twenty-four years of its existence, I know the jealous care with which our missionaries have watched against any tendency on the part of the native Christians to seek, under the influence of the mission, exemption from the just claims to which they are liable in virtue of their Chinese citizenship. With the exceptions which, it is satisfactory to observe, are recognised by the Imperial Yamen, viz., contributions to idolatrous festivals and to the expenses of local divinities—and in their resistance to these things the Christians have been often made to suffer the bitterest persecutions—they are uniformly taught by Protestant missionaries their rightful subjection to the laws of their own country. And speaking of our own missions, I am entitled, without being considered boasting, to say that we have never had a single case of difficulty or grievance appealed to Pekin, although we have often been indebted to the good offices of Her Majesty's Consuls, in obtaining from local officials the redress of wrongs, and the softening of asperities, exercised against unoffending native brethren.

"I cannot conclude this letter without asking our friends who are interested in its statements to unite in giving thanks to Almighty God for His protecting care over our missionaries and the Christian converts in China. I feel profoundly thankful that our fears on the present occasion have been so signally disappointed."

—*Eusebius*, in the *N. Y. Observer*, says:

"After I had been several weeks in India, the question was asked me, by one who naturally enough wished to know how I had been impressed with the country and its people: "What of all that you have seen has struck you most forcibly?" I replied: "The fact that no two persons seem to entertain the same ideas with regard to any subject." I was never in a country where there is such a diversity of sentiment in regard to questions of public policy, the right mode of dealing with social problems, or even in regard to many matters of fact. Scarcely anything appears to be settled in the general opinion of the people, the Europeans, I mean. The very names of places and things are without any established rules. Every writer has his own orthography, and every speaker his own pronunciation of native words. The languages of the country have never yet found their equivalents in the English tongue. I was told that there are sixty-four different ways of spelling the name of *Iodiana*, a town in the North of India, and that each one has good authority for it. I

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have myself seen the name of the beautiful valley that I visited beyond the Sewalic range of the Himalaya Mountains, *Dehra*, written *Dehrah, Deirah, Deira, Deyra, Deyrah, Dera*, and so on, *ad libitum*.

But in no respect was I more struck with the diversity of sentiment among intelligent and well informed persons than in regard to the cause of the terrible mutiny of 1857, which came so near extinguishing the power of the English in the East. I not only felt a strong desire in going over the ground where its fearful scenes were enacted to learn more than I had known before of the causes which led to it, the impelling motives, but I imagined that I certainly should be able to obtain such knowledge by personal intercourse with the residents, many of whom had been there during its progress and suppression. But almost every intelligent man in India seemed to have his own theory in regard to the matter, and very few, on comparing notes, would be found to agree. It certainly speaks well for the independence of thought which prevails in that land, and is shows also that this awful episode in the history of the British occupation of India is still involved in much mystery. And this is just about the truth in regard to the matter. I doubt if any rebellion of equal extent and importance ever before occurred which could not be traced more directly and more clearly to its origin. It is the most anomalous and mysterious insurrection of which I have ever read.

The nearest approximation that I made to a definite opinion of my own, after careful investigation of all the sources of information, is that the mutiny was a sort of blind movement on the part alike of Mohammedans and Hindoos (though more of the former than the latter) to cast off the foreign yoke which had been placed on their necks by a series of usurpations, too often attended with the very crimes of which the natives themselves had been guilty in past ages. One monarch after another had been dethroned by the agents of the East India Company, and his territory added to the Company's possessions, or made tributary. It had become clear that the same power, unless absolutely destroyed, must cover the whole land, and the opportunity was seized, when the English military force was reduced to its lowest limits, to rise and attempt to annihilate the British power. In the spring of 1857 there were only about twenty thousand British troops in all India. The army was composed almost altogether of native troops. There was not a European regiment at Calcutta, nor at Benares, nor at Delhi, nor at many other important points. There must have been conference or conspiracy for some time previous, for the mutinous spirit manifested itself almost simultaneously from one side of Hindoostan to the other. The train had been laid, and the explosion passed with frightful rapidity from one city and district to another, until the whole army was in rebellion.

The occasion for such a rising, too, was opportune in more respects than one. A prophecy had long been in circulation among the natives that on the hundredth anniversay of the battle of Plassey, which secured the supremacy of the English in India, their power would be destroyed. That battle took place June 23, 1757, and the eventful day was drawing nigh. The success of such a revolt seemed the more assured by the defenceless state of the English in the country at the time. The introduction of greased cartridges was another coinciding element. This has been regarded by some as the actual cause of the mutiny, but it was simply a coincidence, and was made use of as an incitement to revolt. Artfully was it seized upon, and successfully was it employed. To make use of the new cartridges, according to regulation, the soldiers must bite off the end before inserting them in the musket. The report was circulated through the whole army that they had been greased with a composition of tallow and lard—the former an abomination to the Hindoo and the latter to the Mohammedan. The Hindoo would as soon draw a razor across his throat as put a particle of the fat of the cow to his lips, and a Mohammedan would perish before he would have anything to do with the fat of the swine. The report was circulated that by this means the English intended to compel both classes to abjure their religion. This was the lever which was employed to raise the revolt, not the power by which it was effected, for the order to use the new cartridges was revoked without quelling the insubordination."

"I will here record a fact which not only speaks volumes for the Christian religion and for the character of its converts in India, but which equally condemns the blind and fatal policy of the East India Company, in discouraging the propagation of Christianity among its dependent population in India, and especially in the army. The fact is this: that during all the progress of the mutiny, even when it promised to be successful, not a single native Christian ever raised his hand against a European, or took any part in the fearful outbreak. Without exception, the converts remained faithful to their religious teachers, and loyal to the race with which their teachers were connected."

## TELEGRAPHIC NEWS.

*Paris, July 27th:* In the National Assembly a proposal has been made, and referred to the Budget Committee, to substitute an income tax and a duty on salt, for the proposed duty on textile fabrics and raw materials.

*London, 28th:* In the House of Commons last night, Mr. Cardwell, replying to Colonel Anson, said that Government was prepared to introduce on a suitable occasion a bill embodying the recommendation of the Supersession Commission with the qualifications accepted by the Duke of Argyll.

*Paris, 28th:* The committee for the reorganisation of the French army yesterday adopted almost unanimously a basis for a new military law, rendering service obligatory from the age of twenty to forty, and according to which soldiers in the service would have no right to vote.

*London, 29th:* The Indian Finance Commission has recommended a more precise and uniform system of accounts and balance sheets in the Public Works Department.—Sir Rutherford Alcock has resigned his post as British Minister in China, and Mr. Wade, C.B., has been appointed his successor.

*Paris, 30th:* The *Journal des Debâts* says that M. Thiers accepted yesterday evening the resignation of M. Jules Favre. The same paper adds that the Municipal Council of Paris will meet on Friday, the 4th proximo, to receive the report on the Financial situation, and to discuss the loan.

*London, 31st:* A Meeting was held yesterday in Hyde Park to protest against the civil list of Prince Arthur. Very virulent speeches were made, and it was arranged to hold another meeting in Trafalgar Square this evening, which has been prohibited. The organisers have, however, decided to hold the meeting.—The Persian Minister denies that there is any famine plague in Persia.—The Mails from Bombay of the 4th July, were delivered in London to-day.

*London, August 2nd:* The Army Bill has passed the House of Lords. Referring to clause 4, the Marquis of Salisbury urged that old Indian Officers should receive liberal treatment. The Duke of Argyll explained that he simply adhered to the arrangement of his predecessor. Regarding the Indian Bonus scheme instructions had been sent to carry it out in the most liberal spirit possible.—Government have abandoned the projected campaign in Berkshire, alleging as a reason for so doing the lateness of the harvest.—The difficulties of the Transport Service were discussed in both Houses. The Control department was severely criticised.—The civil list of Prince Arthur was approved of in the House of Commons last night, an Annuity of £15,000 having been voted for him by 276 against 11.—The Demonstration against the civil list of Prince Arthur passed off quietly.—In the House of Lords last night, a vote of censure was passed against Government by 162 against 82 votes, after which the Army Bill was read a second time.—The Prince of Wales, accompanied by Prince Arthur and the Marquis of Lorne, have gone to Dublin, where they met with a cold reception.—Lord Enfield confirms the prevalence of cholera plague in Persia. He asserted that a man had been arrested for eating two children.—The clause in the Ballot Bill charging election expenses to rate-payers has been rejected.—The reception of the Prince of Wales, Prince Arthur, and Princess Louise, in Dublin, has, since arrival, been enthusiastic.

*Paris, 2nd:* There were no voters at the Municipal elections in Alsace, except at Strasburg and Colmar, where members were elected.—A rumour is current that M. Remurat will succeed M. Favre.—The court-martial on Communist prisoners has been adjourned, owing to fresh arrests.

### PASSENGERS SAILED.

Per P. and O. Str. *Indus, August 1st:*

*For Brindisi.*—Captain H. Repton; Mr. Edward Walker; Mrs. Girdlestoue; Mr. Morton, Mr. Nicolson; Mr. J. MacNamara; Mr. and Mrs. Power and infant; Mr. C. Pemberton; Captain R. W. Westmacott; Mr. Richard Pearce; Mr. W. S. Steel; Mr. James Firdlang; Mr. Carbet; Mr. G. Pothecary; Mr. V. Ball, and Mr. Reid.

*For Southampton.*—Mr. John Brown; Captain W. F. Tucker; Captain J. M. Trotter; Mrs. J. A. Bell, and Mr. W. R. Summonds.

*For Suez.*—Mr. Blascheck.

### PASSENGERS ARRIVED.

Per P. and O. Str. *Ceylon, 3rd:*

*From Southampton.*—Mr. and Mrs. Alexander; Mr. T. Alexander; Mr. R. Alexander; Mrs. J. Husband; Mr. C. Fisher; Mr. W. H. Hopkins; Colonel Fisher; Mrs. Wallace; Mr. G. F. Graham; Mr. T. Esson.

*From Brindisi.*—Mr. and Mrs. Mangles; Colonel Trevor; Mr. Mactavish; Mr. Preston; Mr. W. Newton; Mr. F. A. Hawkes; Mr. G. Hawkes; Mr. Julions Posuer; Rev. C. N. Dall.

## DOMESTIC OCCURRENCES.

### MARRIAGES.

ADAMS—STOPFORD—July 18th, at St. Mary's Church, Belgaum, by the Rev. H. Pace, assisted by the Rev. W. H. Cummins, Colonel Cadwallader Adams, of the 49th Regiment, Brigadier General Commanding the Belgaum District, to Anna Catherine Elizabeth, youngest daughter of the late Colonel James Stopford, C.B., formerly of the 6th Regiment.

HEINTZ—SUMNER—August 1st, at St. Thomas's Cathedral, by the Rev. Charles Gilder, S.P.G., Charles Otto Heintz, Esq., to Louisa Caroline Sumner, daughter of the late Frederick Llewellin, Esq.—No cards.

### DEATHS.

GLEN—July 18, at Broach, Emily Louisa, the beloved daughter of James Glen, Esq., Civil Surgeon of Broach, aged 2 years and 7 months.

COCHRANE—July 23th, at Mount Aboo, Eleanor Mary, infant daughter of Major Cochrane, 8th (The King's) Regt., aged 3 months.


# Advertisements.

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The Local Committee desire to thank the Contributors to the Church Building Fund for their liberality which has enabled them to meet all charges on the Building in its present simple form. There have thus been raised and paid Rs. 11,250. The Committee make this intimation for the satisfaction of the contributors, and at the same time beg to state, especially to friends of the Mission who have not yet contributed, that Rs. 2,000 are still required to complete the Architect's design, and to procure furniture and other requisites. Friends willing to contribute to this object are invited to send their contributions to the Secretary, or any Member of the Committee.

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